411 to three meters long, absolutely straight generally, and as well-rounded and smoothly scraped as though polished. Considering the extreme rarity of trees and large bushes in Urundi, the quality of the spear shafts is surprising. No pole-timber for the spears is imported from the neighboring areas. Many spear shafts are family heirlooms which have been bequeathed down to the present day from a time when wood was more plentiful. Others are made from the wood of the cultivated fig tree which yields barkcloth; it grows good straight branches unless it is cut often. Poorer people and children generally have spears with inferior, somewhat bent or knotty shafts. Spear [326] points and sockets are made by special blacksmiths (see p. 77) [316] either from iron mined in Urundi itself or from iron hoes (see [439] p. 83) imported from the Congo (Uvira) or from Usindja. The rest of the work necessary to make a spear is done by each Murundi himself. [Fig. 8 appears here in original text.]

The spear is mainly a weapon used for stabbing or for defense. It is thrown only short distances when one is certain of hitting the target since one cannot risk losing this valuable possession. There are no slings for hurling spears.

The Murundi is inseparable from his spear, and the fact 516 that they are always able to lean on the long spear shaft determines the characteristic posture of both the Murundi and the Munjaruanda when they are standing still. He grips the upright shaft with his arm half-raised so that his hand is about the level of his face. Depending on whether the palm of the hand is turned in or out when clutching the spear, the shaft stands vertically either between chest and elbow or along the outside of the elbow, while its end rests on the ground. In both cases the body leans with all its weight against this prop which slants somewhat away from it; at the same time the leg bearing the main weight of the body is fully extended while the leg next to the spear which takes no weight is easily crossed over the other leg at knee-level so that it touches the ground only with the outer edge of the sole (Plate 9b). [34] Less frequently the foot of the leg taking no weight is planted firmly against the leg bearing the main weight, as is done frequently among the Negroes of the Upper Nile and also among the Massai. The composition of lines

[Text continues on page 49]

412 (uruwati) made of two thin boards held together by several
411 wrappings. In the same manner as the quiver, the sheath is often
[531] decorated with carved crescents or zigzag patterns (Fig. 9).
The knives are often carried by a strap running from the right shoulder to the left hip, like a shoulder belt. The much smaller
412 knives, 10 to 15 centimeters [35] long, which are found more often and which are of the same shape and used for smaller carving jobs, are either worn on a string around the neck or over the left upper arm. Only in western Lower Urundi on Lake
[177] Tanganyika can we find knives with fine copper wire nicely wound around them; there they are due to Congo influence and are produced by Wawira [Bira] blacksmiths (No. 19, 133).
• [326] In Upper Urundi proper, the Bahutu and especially the Batwa blacksmiths are the suppliers of knives.

411 Fighting clubs (uwuhiri) which were once generally used all over the region have become rather rare in Urundi; as among the Massai and the Wadschagga [Chagga] these former weapons have been degraded into a show piece or toy of the men. They consist of a beautifully planed piece of hardwood, about one third of a meter in length, which at the end has been carved into three or four edges and at the handle end is slightly thickened.

411 Shields (ingabo) are much more rare. They have com-
554 pletely lost their importance as a weapon of defense and, as in Ruanda, they have become merely the emblem of a chief or of a family (perhaps the escutcheon of a clan) (Plate 44). The king possesses several shields and each chief and his bodyguards have one each which are painted differently. The Batwa do not have any shields and are not allowed to carry any. The round shield, up to one half meter in diameter, is carved of wood it has a wooden grip and is painted with white and red segments of circles of various types. There are also shields which have reeds plaited around them (see pp. 80-81 and Plate 53) and others of identical shape made of cowhide which occur even more rarely. The same shape and ornamentation of the wooden shields and quivers recur both among the northern Bahima in Ruanda and among the southern ones in Ufipa (cf. illustration in No. 47, p. 76).

281 is treated by the method used for making chamois leather. First of all, the hide is stretched tight on the ground with pegs all around the edges. With a knife the hair and the particles of meat and fat still attached to it are scraped off carefully. When the hide is almost dry, the pegs are removed, it is rubbed with fat or butter and then beaten thoroughly, piece by piece, with both hands until it has become smooth and pliable (No. 19, p. 425). Finally the hide is rubbed with a little white residual soil (kaolin) so as to give it a nice appearance. Hides to be used as blankets are treated in the same manner, but the hair is not removed.

326 177 In the field of ironwork the performance of the Barundi is good, even excellent. This is really surprising since reportedly the forging technique was brought to Urundi from the northeast, probably from Kissaka, at the time of King Ruganza of Ruands, i.e., approximately 200 years ago. The art was introduced, it is said, by a legendary person, Kigwe. [412] [411] Van der Burgt writes me that "before that period wooden hoes were used for cultivating the soil, and arrows and spears were made entirely of wood." An old Mutwa told van der Burgt that in his youth he had seen such wooden utensils himself. According to my observations such wooden hoes and weapons do not exist any more. Van der Burgt is mistaken in assuming that 135 316 325 the backwardness of the Urundi iron industry can be explained by the fact that there are no iron ore deposits in Urundi (No. 19, p. 250). I found excellent iron (itschjuma) in the form of limonite and specular iron ore in many places. On the other hand, I can confirm that the Barundi do not know how to mine and smelt these local iron ores. In Ruanda I saw smelting furnaces in full operation, but there are none in Urundi. The 326 [439] Barundi blacksmiths only work iron imported from other areas. Some of it is imported in the form of hoes from Usindja (southern part of Lake Victoria) with the help of the Baha and Bassuwi, and some of it is European iron wire which is brought into the country by way of Lake Tanganyika. The Bahutu and Batwa blacksmiths convert this imported iron into the forms of hoes, knives, chopping knives, spear points, arrowheads, arm

326 rings, etc., which are customary in the country. The Bahutu and the Batwa use the same technique, but apparently the Batwa are the more adroit blacksmiths. In Urundi blacksmiths do not form a special guild, but in some families the craft is passed on from one generation to the other. Blacksmiths live [554] with the other Barundi, and because of their craft they are highly respected. They are professional craftsmen who sell [84] their merchandise, but as in Ruanda, they often also engage in agriculture on the side. [Fig. 17 appears here in the original text.]

325 [348] The work shop (uruganda) is a small round hut, open on all sides. In its center a hollow in the ground contains the [372] charcoal fire. Since blacksmiths need charcoal for their craft and since there are few trees in this country, they mostly have their huts not far from the remains of forests or the bushes along the rivers. Charcoal from the peripheral mountains wrapped [438] in long bundles of banana leaves is sold in the interior. Next to the fireplace there are bellows, either vessel or bowl bellows (umuvuba), shaped like a large, double wooden spoon, over each of whose ends a goatskin is stretched loosely (No. 2 of Plate 45). A wooden stick is tied to the center of each skin; it serves as a piston whose upward and downward movements press the air from the vessel into the end of the pipe. The blower stands or squats behind the bellows holding a piston in each hand which he alternately moves up and down quickly. The same type of bellows is used in Ruanda where it is also used for blowing the smelting furnaces. In Urundi (according to Stuhlmann's small map in No. 32a, p. 62), still another type is said to exist, the tube or bag bellows; yet I have not been able to find out anything about it. The more common vessel bellows just described is carved from a single block of wood and opens into a short, funnel-shaped clay pipe which is placed directly among the hot coals and keeps them glowing. From time to time water is sprinkled on the glowing pile of coal.

[85] On the other side of the fireplace there is a hard stone which serves as an anvil (Fig. 17). The piece of iron which is to be forged is pushed into the glowing coals with a wet, clamp-like piece of wood or with a pointed iron pin, and it is pulled

[Text continues on page 128]

316 The industries of Ruanda are very primitive. The country is poor in iron ore, which is hardly to be found except in the Buberuka and Kanage. The Banyarwanda extract it mostly from the Bunyabungu, southwest of Lake Kivu.

[326] They make hoes, spears, billhooks, and rudimentary knives out of it. /55/

285 Basketry is more highly developed, but except for a few small articles made rather artfully by Batutsi women in their leisure time, this industry is not especially remarkable. Workmen and artisans seek to make only what is practical. The making of pottery, as we 323 said before, is almost exclusively the prerogative of the Batwa or the Bayovu, a Muhutu /Bahutu/ clan despised almost as much as the Batwa ethnic group.

462 Women have set tasks as well as men. While they take care of the children, prepare meals, keep the hut orderly and clean, the husband milks the cows and repairs the huts. Furthermore, they are often seen working together in the fields or gathering cereals (1).

1. Grammaire Kirundi /Kirundi Grammar/ by Rev. Fr. Ménard of the White Fathers. Maison-Carrée (Algiers).

What the author says of the Barundi in his preface applies almost in toto to the Banyarwanda. The two lands and the two nations are very much alike. Except for a few small differences, the language is the same.

771 From a religious point of view, the Munyarwanda /Banyarwanda/ 776 is extremely superstitious. He acknowledges the existence of a supreme being (Imana), creator of all things, but is not much preoccupied with him in his everyday life because that being does no harm.

769 He cares for the ancestral spirits, whom he fears. He believes, 775 indeed, that the spirits of the dead are the authors of the evils that befall him.

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Blacksmiths at work outdoors. The iron ore is piled up over the hearth. The founders stir up the fire with primitive bellows.

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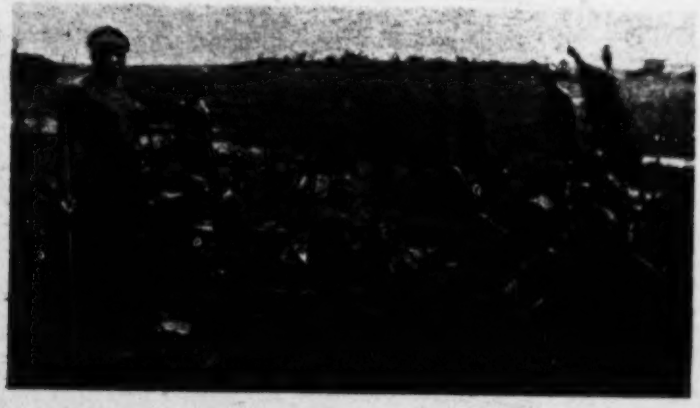

Blacksmiths around their blast furnace.

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Impalement of a cattle thief before European penetration.

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Bellows and apparatus of a primitive forge.

322 412 The tools used for this work are the ax (Figs. 29, 30), the bush knife (Fig. 31), the percussion drill, the hollow hatchet in various sizes with diagonal cutting edges, and the rasp for scraping the interior and surface of objects.

325 316 439 Metal Industry. The two types of metalwork in Ruanda are the ordinary blacksmith's art and wire drawing. Iron mining is of no importance; the inhabitants are dependent almost entirely on imported metal. Iron is imported from Busindja and from the Congo state in the form of hoes. I saw a few abandoned mines on Mount Ndisa, and there is some iron in Kissaka. Dr. Kandt (1) even reports a blast furnace with 16 bellows. Bgisha

1. Ibid., p. 360.

is said to be considerably richer in iron, but it seems to me that it chiefly mediates the importation of Congo iron.

●326 The smiths form a sort of guild in Nduga. They are all Bahutu, but they belong to different clans even though their occupation is generally hereditary.

Smiths are very much feared throughout the country, although one cannot deny that their trade is regarded with a certain scorn. Among the Bahutu the smiths enjoy their wealth because of an undeniable influence. Women, for example, seem to regard smiths as great cavaliers and men of the world who always drink beer to excess. In general, however, they are regarded as restless spirits and eternal rebels, nor are they especially praised for their honesty. In view of this, they are carefully watched at their work when, as is usually the case, they are furnished with raw materials by the customers. It is said that they filch iron whenever they can and have a very bad reputation in this respect.

[84T] Aside from their regular trade, the smiths also practice gynecology, and they are noted for their skill in performing abortions. They also play a prominent part in the cult. The head of the royal smiths is said to have a high position and to play an important role in court ceremonies.